M 1858

Group III

New York

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MR. NYLAND: So two weeks ago we left the meeting a little bit with my saying, if you want to know more, you should come inthe next two weeks from that day. So now I have to talk about something more, and it's very difficult for me to know what I really told you - not in principle because that you might say is--is easy. But there are so many different aspects to Work. There's a very great simplicity of course. When I wish to Work, it has a very definite meaning. There is something I must do, and I have to utilize then whatever my knowledge is; or even to the extent that I can go on intuition, it has to be changed into an application of something. And when one starts to think about the necessity of such application, you have to ask yourself really, what for? Because we are so used to take things in and be interested with the mind and with the feeling; and it gives you, without any question, a certain state - sometimes enjoyment or sometimes thoughtfulness. And I, many times I wonder how much good it does. I mean how much is good for ordinary life? But ordinary life of course also contains such times that you are serious, and that you really think about yourself in the future, about the reason why people happen to be on Earth, and all kind of ordinary and philosophical questions,

and information of Gurdjieff and his ideas. And even reading ALL AND EVERYTHING starts in you, without any doubt, a train of thought.

When one reads about man, as Gurdjieff says, he is a slug, you immediately question it and say, what do you mean? I, a slug? How can it be? I'm a human being. Particularly when you have an idea of yourself - not necessarily that you are somebody, but that you have interest and you have life; you are doing your best; you're honest as much as you can; you really are willing even, at times, to sacrifice certain things; and you care. And then one asks what is--what else is there to be done? And of course the answer is, nothing, because when you consider that, it is of course related to our life here, and the whole point is the understanding of life, because I feel that in my life here on Earth, of which I am--I have practically the only kind of knowledge about my existence now, because I really don't know anything about what might even come in the future, then only by a certain way of reasoning, assuming that things will go in the same way - more or less - but that I will grow up, that I will receive more information about how to live, that I probably will widen the circle of my friends, that I will come across many different books, and I will listen to more and more music if I can. And I keep on adding - if I'm honest and if I'm serious, and if I really don't want to live superficially - I add to my knowledge and feeling, and I become a different kind of a person, in my own eyes as well as in the eyes of someone else. I can reach a great height, I would say, if I apply myself to it. And to say that that is wrong - that in itself is quite wrong. There's nothing wrong with it.

It is, I believe, a necessity for a person to find out first what he can do in ordinary circumstances, and in this life; and only at times that he starts to consider other questions. Naturally it has to do with an inner development, because some-

times you do know that when you want to say certain things in a certain way and you cannot find the words, or that that what you have said was not the right kind of tonation, or that whatever it happened to you, it happened to you without really your thought or your wish, and that we are in relationships towards other people many times dependent on what they have done and what--where we then react. What is really wrong with human nature? As nature we know, not as it is misused. Because I'm--can become quite definite about the way different things are being used by other people; and I say here are the advantages of science and chemistry, but when they are used for explosions and bullets, it goes the wrong way. At the same time it is an application of science, and it only helps destruction a little bit along and makes it faster, and there is nothing wrong again with destruction because that takes place.

Everything during a whole year starts out in certain colors and it grows up to a certain height, and then it dies down; and then many of the different things that have grown of course they die also. There are very few things even that are perennial. We probably--we have a certain lifetime and we can more or less count on it, but there are other creatures that live longer than we do; and we have lived in the early ages longer than we live at the present time. And here is science and it helps us, and so forth and so forth. And you can keep on thinking about it, and really come to a conclusion that after all it isn't so bad, if you only stay away from the conditions which you consider bad for yourself.

What is it really that one wants when one says, I want to Work on myself? The idea that you are not as yet full-grown enough could be something that you want to adhere to because if you are interested in growth - but are we really interested in growing? I think in the beginning we are. Apparently it is logical that

we do grow. I think that after some time we are satisfied more or less, and we live a certain kind of life in which we receive many things and also give many things, and there is a level of our existence and it is adapted to the conditions on Earth as much as we can adapt ourselves. What do we really have in mind: to get rid of suffering or the things I don't like? And who knows that if I'm interested in development, that exactly my suffering and people I don't like may be extremely useful, and probably will keep me a little bit longer on my (qui vive), instead of just dying out already at middle age, and then for the rest sailing along and hoping then that we live a little longer; but if you live too long it becomes also monotonous for many people, and they don't mind dying - not even knowing where they are going. At least they are more or less satisfied with what the world has given them, and what their life has meant for them - and then, what then?

Where is it really that one starts to think about the necessity of having to Work? Or what is it that makes a person become interested in questions of infinity and the hereafter, or of certain concepts of time, or that there is perhaps life that remains and should remain and cannot die, or that what we call death that that should not apply to life? And of course it does, but as a negation of life itself. When I don't want death or destruction in any kind of a form, I will of course have to admit that I want to have life. And I look at these kind of things and I look at myself. I look at mo--many other people. I look at my father and mother, the family I came from, all the friends that came around and that were in the house, and we had lovely times and playing some music every once in a while, and having them in for dinner and interesting conversations. And there were at that time not so many movies when I was younger, but certainly there were concerts, there were art galleries, there were books, there was industry, there was working.

When does one decide one wants to Work on oneself? After you've tasted all the different things that life can give you and that you still have a taste for something else? After you have seen enough of yourself that you know that there is something else that could be added? After you have lived enough and seen that many times you could not do what you wanted to do, and there was an urgent reason that you felt you had to do it? After some time that you have been up against it and that your life has run up against the wall, and still there is life enough in you that has to come out and you don't know how to let it out? What is it really that one calls that kind of a cry in darkness? How can one understand it, that such a thing is necessary, or that when we have it we have to accept it, and why should it exist on the Earth? Why can't we live simply without any selfishness? Why can't we study without becoming Hasnamussian? Why is it so difficult to let the Sun shine in someone else's water? Why do I always want greener pastures which are next door? And I say always, but many times I say, why do I want a possession, because even if I know that I have to lose it, I still want it for a little while to call it my own. Why is this in a man? And what is there then that he says is God for him? Because if I try to find out what it is , I get stuck in even conceiving the idea or having that, and only as something perhaps that I go to, thinking then that I will be more restful.

You see, I have to talk to you about how to Work because that I didn't say very much about last time. But you first have to know what is your motivation. The motivation of course is linked up with your ordinary life , because that is the only experience you have; and you have to be dissatisfied, or you have to have a question mark. You have to see that you are reacting instead of acting. You must see, of course, that you cannot always control yourself; that many times you start

out with the best of intentions and they don't remain the best; and that certain things enter into every person's life, and which we call vices. And maybe by themselves they are not that bad, because if they don't affect someone else, I can really live in all my conceit and have a good time. I don't want to withdraw from life - perhaps that also is necessary to see - because it doesn't look reasonable that people who are populating the Earth are withdrawing from each other, and want to have a little piece of their own and not be bothered by others. But of course we are much too much gregarious, and we are dependent on other people. I cannot imagine not talking for - let's say fifteen days - it would be extremely difficult; I would talk probably to trees or to animals. But I would like a little bit of talking back. I would like a response to what I call my life, and I would like in others to have a reaction, so that then I can continue and it will stimulate me. And the sole reason for wishing to read, or to have stimulus of some kind, is simply that there is in me something I must feed. I do not know always how to feed it, but it has to be fed because it is there as energy, and it has to come out; and even if I say I don't want that much energy, and perhaps I eat less, or I select certain times that I can be completely by myself and that I claim that I can get along without anybody, I doubt very much that I--that I can maintain it. So if I simply say that ordinary life is there for me to live it, then also I could be satisfied by that what ordinary life can give.

And there remains all the time a question mark, as if something is still veiled, as if I wish to lift it up. I want to find out what is behind the mystery, or what is so secretive; or what--sometimes of course we say, what is esoteric? Or that I cannot help having imagination and wish to go to the Moon or to other planets - or what for, really? To spend a great deal of money, or to study so

that we can live longer? Do we want to live longer? Or to acquire more knowledge? And are we using the knowledge we acquire? And the ordinary simple kind of a things we don't know very much about, but we love to go to another planet. We cannot even predict weather very well. We are so damned stupid really, because I want to say some things and I don't know what to say. I have a feeling; I want to express it in a certain way, in a certain word, or in a kind of a way I want to say it; and I get stuck in my formulation, and I sigh at the end because what else can I do - just two or three words, cliches, images. I even write poetry and I try to convey in poetry some idea that someone else will say, that's beautiful and lovely. But what of it? Will they be better in their relationship to other people? Will it make them more friends if I like Blake? Is it really important to me in my life - in my life as a whole, as a relation? Because for myself I can leave that out now, because I can live on bread and water, and really I have no particular desire to do anything. I can sit in a little room and don't have to hang uppictures. And I don't have to have a nice little cassette to record what I'm saying. I don't even have to write letters.

But you see, what is there inherent in a person - particularly when he is energetic, particularly when he has a few talents, particularly when he feels he has to do something for himself as well as for others; and also, idiotic as it is, that he has to leave a name, and that he wants to become a little famous, and that then in that kind of being respected, that then there is something that strokes him the right way so that he can purr from now until he dies. But is it hollow, or is it low level? Is it superficial? Is it satisfying? Of course we talk about different degress of what one wishes, and there is no end to the intensity of a wish. There is an end to my breathing, but I wish that my breathing could continue so that I could take it in, all

in one breath. And I can't do it - I'm limited that way.

And without asking the question, why a man is limited on Earth, I have to come to the conclusion, time and time again, that I am limited on Earth and I cannot do anything with my body than just make it walk, and make--perform certain things and acquire dexterities - but is that really all that I now want? To what extent even, you see, does God play a part in this? Or the ideas and the concepts of the universe? Or what is there as religion that also starts to affect one? And what has brought different people together so that they say, I can pray? I can understand they wish to pray when the weather is not much good, and there is a crop that they are interested in because they have to live; and when there is too much hail and rain, then of course it won't grow up and they won't have bread - that I can understand. I can understand also that one prays for - for being protected, prays against, or in favor of, or tries to make sacrifices to the thunder so that if there is lightning, it won't strike your house. And I can understand such forces of nature. But why is it necessary to consider that those forces belong to a different kind of a realm, and why should I even accept that there is such a realm, than only when I have perhaps an idea of a ghost, or I see it; or something that is of spiritual value, I call it - not material - that perhaps even starts to talk to me; or I become sensitive; or there are people who definitely swear up and down that they know that ghosts and spirits exist. Why should I even want to believe it?

It becomes such a personal question - this whole idea of Work on yourself - because it is so linked up with your state as you are, the way you want to have questions answered; the way sometimes you have questions that you don't care to have answered because they are just superficial, and they happen to come, and if it is not answered today, tomorrow you may have forgotten. Whatever it may be that is in

your life that you say, I want to find out this or that and the other, and you go after it and you cannot fulfill that kind of a promise to yourself - do--does it really make you angry? When you cannot Work, as we say Work, does it really affect you? Do you really think that it is such a necessity? Because it is difficult, as you know - some of you - to Work on oneself. It's difficult even to have a concept of Objectivity. It's difficult even to understand what it all will lead to because one says - what? Will I become a better man? Will I have less fear? Will I be able to do certain things I cannot do now? Will I have a better relationship with people I care for? Will it help me to educate children? Will it actually enlarge my brain so that I can have mo--more and better concepts? Will it help me not to get sick too often? What will it do for me?

And it's logical you must ask that: what will it give you? And will it give me then something already on Earth, because I don't want to Work now and lay up, as it were, treasures in heaven. (If there's someone who wants to come in, let him come in. All right?) Do I want to lay up treasures in a place that I may not even go to? What guarantee is there that I will get to heaven? Moreover, do I know what is meant - heaven after I leave this Earth - is the rest heaven? Will my life continue heavenly? All the different statements made in sacred books, and some of them so confusing and contradictory, and I have questions about that and the question I want to have answered, and for a period perhaps I remain serious. And I want to find out and I ask, and I ask so and so. I start with my father, my uncle, and then the priest, or then someone who taught me; and then I read in a book that I found in the library - just a treasure with all the secrets revealed, Isis revealed. No, no more secret doctrines for me. So that then, I say there it

is and then what? Because where is that kind of bridge so that now I can take it with me and take it in such a way with me that it is useful in my life?

You see, such differences there are between hearing and feeling a thing, and the actuality of having them become an experience of myself, that it is part of my being. After all I'm--try to find out what is this being - that what I call the level of my existence in which there are, we'll assume, three centers, more or less connected and there is a level. And where is the level because how do I measure it? Do I start from the ground on up? Do I say this is the level now, the Earth? As I walk, the level of my ordinary feet? As I walk in the street, is that the level? Or is it a little higher? Or I meet someone and I shake hands, am I at a lower level that he is? Where does that word level really come from as a being? As activity? As honesty behind activity? As a thought process in him which I also have, with which I then want to compare my own? And then I say I think about things that are much more serious than he, therefore my level of course is much higher. And how much higher? And how high can I go? By filling my mind with more beautiful thought? Or is it that when I produce and create certain things that are admired; and then I am - without being commercialized - I'm respected for what I've done and people clap their hands and want me again and again , so I appear on the podium and bend down and thank them and thank them? If I'm a pianist, I give them even a little encore? Is it really that way?

What is really a level? The way one can compare of course certain levels is, if the Earth as a level exists, and even if there are different gradations on the Earth, as long as it's still bound to the Earth, there is a definite level that belongs to the Earth itself. But if I say that if there is a possibility of getting away from it, and then when it is away from the Earth, goes in a certain direction which I consider

higher, then it will be a higher level. But I don't know what is really higher then only to be away from where I am, and then reach conditions in which certain things which now exist don't exist. And I will start to think about that: what is it that I really don't want to exist? And I say it is bondage of the Earth. But that is only a general word because I'm still alive enough every once in a while to have imagination that I am not bound by my words. Every once in a while, even when I get up in an airplane, I will praise the Lord that man was so clever to invent an airplane. I'm not saying that it is so desirable, but I have to make admi--I have to admit that there is something that gives me a chance to undo different things that I now bind myself with, and I let them - even so-called progress in industry, which is so-called our service to humanity. Is that really -- can I separate this kind of a material consideration from a spiritual one? And can I actually say, here is where matter stops and there is where spirit starts? Of course I don't know it.

I do know a little bit about conditions of matter and how it changes, and in the application of more energy, how then the molecules are separating more and more and going over into different states. And what is it that I know, when I have no measure even to see if there was a ghost or not? And that immediately when I apply my ordinary organs - that is my thought and my feeling for that - I bring it down to Earth, and it disappears because it doesn't belong to Earth; it belongs somewhere else. And even if I say it crystallizes out, and I see it as ectoplasm that walks around the room; or I feel it and I know it must be there, and therefore I hope it will be there even when I don't see it.

What kind of questions are these, you see, and they have to do also with the possibility of getting away from the Earth in its regular form. When I start to think about what it is that I wish, and what I want to do in my lifetime and I hope

to accomplish it before I die, what is it I want to make - I say permanent - for what? And do I understand permanency? Something that lasts a little longer? I can make a beautiful picture, a painting; they can hang it up in the Rijks Museum in Amsterdam like Rembrandt. But does that mean that it is lasting? What is there that is lasting that remains lasting, that is still alive? Surely not the products that we have made, and after a couple of years are, let's say, thrown out because something else has come that's far better; and the only way by which we still know that it has--has been made is that we keep on paying taxes for it for years and years and years. But again those conditions, they do exist on the Earth and we don't like them, but at the same time here we are and we live with them. But what is it with myself? What kind of questions are there? Why am I bent by a certain load that is too heavy for me? Why do I want, actually, help for my life? Is it really that way?

You see I talk a little bit around this kind of--kind of--this question of motivation, because you have to be quite clear that you have de--definitely a wish for something; and when you want to know about Work you must know why you want to know it. If it has any particular reason that you want to become a better man on Earth, then for heaven's sake, don't Work. Because there are thousands of ways by which you can improve your life on Earth, and you can keep on doing it, and afterwards end up by building a beautiful house in which you can sit, and look out of the window and see the water in a little brook flow by. If that is your aim - to have it easier - of course don't Work. Work will make it much more difficult. Work will make it really worthwhile, exactly because it is difficult. Because when a thing is made difficult certain things start in you to oppose, or to overcome; and then when one finds a difficulty or that what I'm doing creates a friction, it also

gives him a chance of having more energy as a result of such opposition. And that what takes place in my psyche, when I have to overcome difficulties and have to think and I have to visualize, I have to see things sometimes in space, I have to see what a relationship is at the present time and what perhaps it can go into and what perhaps I wish of that kind of a relation, so that then I can say a word and it will result in that what I think is right.

And after all, what is right? Growth for oneself to become - what? Again, I am alive now, what is there--what is the matter with me? I can say that what is alive in me in this body, I don't want this body, because I don't understand it at all and I don't even know why it should be here. But apparently it is here but that doesn't mean that it ought to be here; I can still be conceited enough and say I can live without my body. And of course even when I try and I fast, my body doesn't like it, and I know I throw the baby out with the wash water, because my mind and my feeling also disappear when my body - so I'm bound. And I'm bound by Earth - of course we say, don't fly, no wings as yet. What for, again, wings - to go where? Into infinity? But is it if--if infinity exists it's here, so why should I get away from the Earth? All such things you see I say they are question marks, but you have to think about it because here we want to talk about what is Work - Objectivity, as an introduction into a subjective world, to be applied by each person who finds that his world is limited, and who finds in his world many ways by which he says, 'it is not right for me. I don't want to have this kind of a world. I'm looking for something else.' If one says, even in this kind of application, and the kind of research that different people could do, it could become worthwhile to find out finally what is the panacea, what is really the final solution to everything; so that if I then can make it into a little pill that can be used by everybody, then everybody could become holy and sacred.

But you see, what is it really that prevents me from doing that, because I don't believe that I ought to be entitled to anything unless I work for it. And that's a very strange kind of an idea, because when I say I must Work, I cannot be lazy. Then when I'm lazy I don't deserve. Do I ever work for air? I breathe it in - it is a condition. Have I ever worked for my body? It has been given to me. Do I ever work for the Sun? It comes around every day. There are th--lots of things I don't work for. I accept them simply because they happen to be, and I can say it all happens, surely without even my knowledge, without the desire. I can accept them when I say, 'it is here. Now let me see what to do with it.' And then of course is always the question: what will I do with it? Is that really a good question? Has it been given for me--to me in order to do something with it? Why can't I just say 'thank you' to my father and my mother and keep on living? Why do I even have moral feelings that I ought to take care of my parents? Why do I think that it is really necessary that I share, or that I feel that if someone gives me something that I ought to pay it back? Because he may have worked for it, but if he hasn't worked for it and his father gave it to him by inheritance, and he has too much money anyhow and he won't miss a thousand dollars - why should I give it back to him? And the whole commune, and the community, and communists and sharing the wealth, and not wishing to take the responsibility for whatever has happened, but simply accept it for whatever it is and then build on that, and then divide equally, or give equal opportunity, or be real democratic. And of course such ideas, they are logical but they are stupid, because they never can be; there are differences between people. Even when I say I think and I think more than you do, I will consider myself much and much deeper because I think more. The accomplishment, the acclaim of the general public - because it's useless, because all the things are already commercialized well enough, and by means of publicity it has

it has no further meaning, no relation to the value. What is it within myself? Even when I say my conscience - where does that come from and how did it start and the questions?

I kind of talk about this perhaps even too long, but I want to avoid questions that come up later. What will I do with Work? And then comes a description of your ordinary life. And ordinary life has its own ordinary laws and its own ordinary solutions. Don't mix this kind of Work up with wo--with living on Earth in order to solve and alleviate your suffering. Don't think it makes or--do not think that it makes any difference whatsoever from the standpoint of objectivity. All things becomes equal from that. And it is something you do not wish to understand because you are too much bound by this Earth. Only when you start to realize that the bondage should stop at a certain time, that there is enough, so that whatever you have then experienced and suffered that you say, now there is enough of a basis, I can continue to Work; in the same way as one gets educated up to a certain age, and that you say now I don't want to go to the University - not only that it costs me money, but I ought to utilize first what I have already received. This idea, this kind of moral function within myself, this kind of responsibility - I say it is honest. And what is this honesty? To satisfy for myself, my conscience, that I can live with it, that I don't have nightmares because of it, or bad dreams, or that I want to go against such thoughts and ideas that I don't want to become responsible because of this and because of that?

Work is simple, but the accent is so completely different from what we think. And in that sense it's so completely different from anything you have read or felt or saw or have been talked about. There is a very definite reason why it exists of course, and that reason is based on the acceptance that life is eternal, and that then, taking this life as it is now lived on Earth also in its eternity, that that what is the form

in which I now appear becomes, for this form of life as it is within me, suitable, so that life can assert itself; so that life itself, even if it is expressed in this form, is not bound. When I talk about freedom it does not mean I have to die. I have to let things go which now bind it, but my life must continue. In that way it is like a preparation for all forms of life.

Try to understand that the accent is on life itself, not on anything of the Earth, not on anything you experience with your body, or even with your mind or your feeling. It is something that belongs to the being of oneself. And I say now, that kind of being is highest when life is free; and the freer it is the higher it is. That is a concept one can understand because if I say what is God, I say all life, maintaining force, being expressed now in different ways as All-loving Father, to me poor child living on Earth, but recognized as a child in which also is life. And that recognition for Him will make me feel that I belong to Him. We are striving for unity in every sense of the word; and it does not only apply just to unity within oneself in what one has now as three centers, and a little development here and there. But it means that there is unity totally in the universe as a whole; and that I want to become part of that unity in order to be--when--within such unity, I will understand what is really one.

But all this - of course it is philosophy. But the idea is that I put my sights much and much further than the Earth, and that then having realized what is there in reality, that then I can come back to the Earth. And then I can take care of the Earth itself, and I can take care of my bondage. And in that way, I can prepare for that kind of life in a different form.

As you Work, and as you try, you will become clearer about that when you realize it is not necessary to undo the suffering, or the experiences of this Earth;

and that it is much more useful to consider your life on Earth as a school, in which the opportunities are constantly there, trying to tell you each time, that it is an opportunity for doing something about yourself, to wake up; that each time that time flows through you, in all the experiences of yourself as a personality, walking around and doing all kind of things on this Earth, that each time is divided - and this is again a strange kind of a word - (is) divided into moments of infinity. But you see that doesn't matter if I cannot understand that quite, I simply say for the time being, seconds are quite all right for me; and if it can be a minute, it's okay. But I want to have something during that time that I experience which is of a different kind, that will enable me then to understand what I am now. And when I acquire that kind of a knowledge, and increase the possibility of further understanding how such knowledge is related, then I know I'm on the right road because it is a stepping-stone towards something else, and it will lead to freedom.

(Side two)

So, the freedom that we talk about is really a concept of unity. And it is still questionable - if you want to think about that - if in unity there is freedom, or if--is unity just one law, as a necessity of existing? And when it exists, is there a reason for wishing to maintain it? Is it really necessary that life becomes apparent only when there is dynamics involved? Moving, from one place to another, or something is, as I say, alive within one, that it wants to find an expression. Work has to do with such concepts. And I wish now to develop within myself something that can be permanent - it's quite right - I want it permanent; almost I say as permanent as it can be permanent; that it has to be without any further description; that it will be eternal, that it will last forever and ever, that it is endless; that I can understand why my life is endless. And I have to do away with the different concepts which

constantly preach to me that it has an end.

This is really the fight. Because I don't get it out of books. I take of books what I like, and of course I digest it as well as I can; but when I come to certain concepts, even concepts of mathematics which I try to think about and I try to fathom in any way I can, it does not help me at all, then only helping me a little bit in that mind and it loves it. But it is here, shaking hands with someone, and the communication of something that can give someone else life. The wish to see that life is maintained and that there is not unnecessary suffering. The necessity that I see for myself the bondage of myself and that something is set free, which I call my life, out of this form that it can stand by itself without a form - that would be the aim and that of course is the aim of freedom. But it also means, it is the aim of becoming one with that what I call totality of all existence. And say--I say that is--simply I call it God, because I have no other name for that. And where I say where is it, (I) say in heaven - when heaven is endless it must also be here.

All these things they come to the foreground; but that is why when I want to Work I have to introduce certain factors that belong to that kind of a statement. I have to introduce certain ways of how to make freedom real for myself, as an experience. I have to create something that can experience that kind of a freedom when it is connected with me, so that if it is there that gradually, with this kind of proximity and connected with me, can at certain times start to tell me about it, so that then I can pull myself up with my own bootstraps. I want to find out what it is to be non-subjective. And when I say subjectivity now is simply that what is the form containing life, then I really want to find out what is life without a form. And although I may admit that I go through different stepping-stones and climb up a ladder and

gradually reach what I call the ultimate, that then perhaps the first step is to see: how can I now introduce a concept in linewith that where I want to go; and if it is in line with freedom, I start with that. What is there in me that could become free of me? Because I have to Work with myself; I cannot Work with other people because I don't control them. They have their own right for themselves to live the way they wish to live; and if they want to find out what is Work one can talk about it, but it doesn't do me any good if someone else says 'I have been Working.' I'm glad they do, but unless I Work, I will never know by experience what it is to Work.

So, I introduce something, I say'this has to be non-subjective.' What do I mean? It has to understand the difference between the form of matter and that what is an aliveness within such matter. I make a distinction between a man who is alive, and a man who manifests his aliveness by means of the way he behaves. And I say this behavior is in my way because I constantly believe that when I see that behavior, I call it the aliveness of the man - and it is not life itself; it's only the expression through the form. How can I make this form, for me, transparent enough that I can have a concept and see and also experience the existence of such life in myself? When will I? Really when I am up against it, I know that then the form in which I want to pour it is no good for me. When I feel that there is something that has to be expressed, and I know that whatever there is available for me for such expression is not right, I'm very close to a state of objectivity because then I realize the existence of something that cannot use my form. And because of that I'm up against it, but I want to have that exist. It's the same as when I say the form becomes for me transparent when there is something that can actually observe that. That's only a matter of speech. I want to call it 'I', logically, in order to give it some kind of an idea that it exists, as something that starts to become operative in me; but what I'm really

interested in is: what is aliveness without the form that I'm so used to? And that then I will accept the kind of a form that I use now in all kinds of ways - whatever it may be but I will not pay attention to what is the form, I will simply say it happens to be in that form. I accept it.

That is why we say this kind of observation process accepts me as I am when I walk, when I do this, when I do something else. It accepts me, because it is not interested in how or what or this - only the fact that there is life in me - that is the acceptance. So Objectivity then has a different kind of an idea and a different kind of a name. It simply means that I will accept the existence of life as objective, and that what is the form as subjectivity. And therefore if I want to do away with that kind of a form as subjectivity, of course objectivity will be left over. I start to build up something in me that becomes in that way alive, and has then a freedom so that it does not have to express itself through the ordinary channels.

You see, what is it sometimes when a man feels that he is a channel? You see, sometimes there are forces, sometimes there are concepts and ideas, sometimes there are spiritual values. Sometimes there is a creation of a world completely separate from the Earth and outside of it, and comes down and influences sometimes certain people so that they then become an instrument, one says, in the hand of the Lord, so that they start to do certain things and perform and make this and that, as it were, an expression of that what flows through them. And they become a channel of that kind of information, and then in that kind of a case their life - that is, as form - doesn't exist anymore. All it is is a little channel through which it flows. And the more they can make that channel pure, the more it will - let's say like water going through a pipe - the less there is rust, the purer the water. The less there is the wish to adhere to that what flows through one, as if I want to give it a subjective

tinting, the better it will be for the Objectivity of that what flows.

You see what I want to say - when we talk about moments it has to do with my life as it is; when I talk about time it has to do with my body as it is. That is where I measure my time - with behavior forms of my body, all three centers are subject. That is why Gurdjieff calls that 'unique subjectivity.' But when I want to talk about concepts of duration not measured by time, then I use that word moment. But that becomes the flow of life and that flow of life is not measured. It is only retarded and it is contained within this particular channel, but the more free it is from the channel, the purer it will be. It is the acceptance then at such a time when a person wants to express the way he is, and knowing that he cannot use whatever is available for him, at such a time he prays to God. Because he says, that what I want to say is really not belonging to ordinary life and perhaps doesn't even belong to me. But somehow or other it happens to come through me and I want to find out if perhaps at headquarters there was something sent out in the form in which it now happens to appear in myself. And then one has a mission in one's life, because then one starts to realize that mankind on Earth has an entirely different kind of an aspect than just a couple of people happening to live together.

There is a very definite aim in the totality of all mankind of maintaining life, as it were, on Earth in order of course, in the first place, to establish an equilibrium on a cosmic scale; but also to give each person where there is life and life wishes to continue a chance to understand the form in which it happens to be cast - on this Earth - in order to find out what is the bondage, and then to try to find out how can I get rid of such bondage. And it is so obvious I get rid of it by not acknowledging it. I simply say it doesn't exist for me.

You see, it is the same kind of an idea of that what is God is love and matter

is nothing. But it is entirely different when I start to apply it in my life, because where I have to find out the reality of that and the truth is in the application of my daily existence, where there is constantly the accent of that what is form and my manifestations, and I'm bound by them. And just saying that God is love doesn't help me at all. I have to know with my being that that is the experience of that what is my form is acceptable under any condition. Then I'm free from it, because there is something else that remains in existence. Now what I call life I call spirit, I call simply an emotional quality which happens to be in me and encased in the body, but which at certain times can come out, and sometimes can be expressed, and sometimes needs a little form for expression, and sometimes can come out without that kind of expression and still it can be felt that it exists.

This is what Gurdjieff starts to tell: how and what will you do with the realization that if you do see or experience life in you, what will you do with that energy? He says build something for it so that it can stay within that building instead of in the form you are so familiar with. You can eliminate the form, but that what is life still needs something because you are just small. You are a little slug. You have to start very, very low, near the ground. That happens to be the Earth. Again and again, you're not on Saturn or Jupiter; you're not even on the Sun of course. You're just on the puny little Earth; and that is terrible that one is and still can talk about the possibility of the Sun Absolute. It's quite idiotic for a man even to think about Work, because what is he aiming at? That kind of a freedom which ultimately should make him equal with God total? Is that an aim that a person actually feels he is worthy of? That he feels that whatever he experiences as life on Earth, that that should lead to that kind of a fusion with God? Of course there is nothing--again there is nothing wrong with such thoughts because we've had such people.

We have actually descriptions of experiences of mystics - part of religion is always mystical. It has to be there to satisfy a philosophical bend, but it also indicates that there is a concept that belongs to a man, that he knows he should not be in this form all the time - only for a little while when his life so-called on Earth has to last, and he has to tolerate it; but when he tolerates it, he objects to it. But when he takes it, he uses it as a means.

Gurdjieff does not deny, but he says use it for whatever it is worth, and put it in the proper place if you gradually can find a scale of measurement. And that you only will find when gradually your conscience starts to become awakened, so that then whatever there is deposited in such conscience will also be weighed in accordance with the value, but not in application of a value that has to do with ordinary morality. That is why he calls it objective, of something that you say here you are on this Earth with whatever it is, with all the tendencies and characteristics that you now represent. Make doubly sure that whatever there is at the present form, that it is in good enough condition so that if you leave it at least you pay for that what you have had in use - what was given to you to be used. The three first rules of course, they have to do with the body and the feeling and the mind; so that a man, as a personality, almost I would say, can be proud of having received that in heaven, and having kept it in good order. But what counts are really the other two: how to understand God in His government of the Earth. What is there in me that can even conceive (of) the possibility of fusion and helping, in assisting that kind of, let's say, fulfillment of a law - a holy law - and sacred for me? That what I need then, at such a time, I call it then fusion or a mystical alliance, a getting together so that then there is perhaps no more distinction between my life and someone else's life; that there is totally that life without any division between them. Of course one can say one can love

each other then; but the fact that I can already think about it, and that I can at times have such feeling of affection and tenderness, and that at times I know that I'm up against it in wanting to express that what is alive, and I cannot find the way of saying it or doing it or putting it in any kind of a form, and that not even yelling my head off will be of any particular help - those are indications that man on Earth have a right, I call it of course a birthright: that what is born with them, that what was there when they were conceived.

I do not know how difficult it is to put life in that kind of a form. I don't think it really--it really doesn't amount to anything, because it is simply put on the basis of nature. And it has nothing to do anymore with that what it is in essence, then only much later when there is a chance of making a division between life and form. And that man is fooled simply by believing that that what is the form is his life, only because the expressions and manifestations will make him think that that is it. And we--all our words: he is alive, he is aliveness itself, etcetera, etcetera - all such things are wrong statements from the standpoint of Objectivity, and from the stan-- standpoint of spirituality. Because you see, if the accent is not any longer on the matter of the physical body but if it is the problem of making something that can contain life in a different way, then we call it emotion because it is the next in development. And that kind of a freedom of an emotional kind we call it - if it could be like a body - we call it Kesdjanian. It simply is another word in order to give it a place, where we can place it in our own way of thinking and feeling. And that then it can be contained and whatever there is needed for it - of course that's what I say: when this little 'I', which I can create in the image of an objective entity, when I say that that then I give it a task to look at me and to tell me the facts - the true facts, the only facts really which are worthwhile and can only and should only exist - that then gradually

out of that I find what I am. And then, with that kind of a knowledge, I will be able to find out what are the difficulties in expressing what I really want to express, and say it in a certain way without violating the principle.

You see, it is so logical then when I say it has to be a freedom, that of course there has to be a non-attachment, a not wishing of being identified, that there has to be impartiality. And that is--d--the difficult part is to see that: impartial to the form, partial to life. The accent is on my life, not on the form; and this we must say time and time again. And you have to fight and understand it and to try to understand it time and time again, when you Work, when you say I wish something to be there, God in heaven to be with me, if He could, if heaven, if God then, at least heaven, or a condition, or that what I say is the emphasis on my spiritual possibility, what is now potential so that it can grow out; that then in that sense my emotions really start to play a part. And I see how unused they are even to express themselves on their own, and that they use this body for that kind of a purpose. And I say but, it has to be free, free from that; so that I ask this little 'I', try to tell me what it is that binds this Kesdjanian body or the potentiality to the physical body. And it says, it's only the physical body that holds on to it. So then you say, all right, then I must look at my physical body as if it doesn't exist. And then I will find life and life in the further development will use then the emotions from expressing itself as life.

You see, I don't want to go too far now. I don't want to tell you too much about the question of time, the question of associations in your mind, and all the different things that of course will come up gradually as one wants to Work. It belongs together. It is necessary to understand that kind of timelessness between the future and the past; that that is the only time by which time does not exist because it is part of me; it only exists when it is separated from me. It is the moment

in which time ceases to exist for me. When it is there and it flows as a channel and it--that what I am I take in as future and as past, I remain in existence for the necessity of the existence of my time. But when the time is recognized as a moment of my existence only, then my existence does not count anymore; and then it is simultaneity. But don't let's talk about it.

When you now want to Work, when you now want to try to find out: where is it that you will try to begin? With what? An 'I'. When? Under what conditions? The simplest possible. The times that you are really habitual, that you then remember you are alive, and that then something could be present to you, telling you about your life. And accepting the way you behave from moment to moment, if you can; and then continuing with this, trying to see if that kind of observation is really free from the form in which you happen to live. And that you make such attempts in certain conditions - not for any other reason than the wish to wake up. And the reason for waking up is that, when in an awakened state, you will be able to add to knowledge of yourself. The whole question of wishing to Work has to do with self-knowledge, but knowledge of your real Self - that is, your life - and not knowledge of that what you manifest. The misunderstanding is always there. The accent of Self-knowledge, in the real sense of the word as Delphi - the Temple - meant it, is that of the totality of oneself totally existing everywhere in--and always. There is a perception within me of that existence of life. That is really what counts. Because when I have that I have freedom, and I want that kind of Self-knowledge to set me really free, so that I can then base on that perhaps a little bit of a manifestation which could become prompted from an objective standpoint, manifesting in this world, and not be bound by the subjectivity of the form in which it happens to be. That is the freedom that man tries to seek. It is of course that kind of spiritual possibility

of a development - we call it inner life - of a development of his life which is inner, which is within, which has still a good chance because it's not as much bound. It is getting away from the surface in order to find that what is closer to the possibility of the reality of existing as existence only.

And now this is Work, and now you know, and now you must see what you can do with this concept of a little 'I' and a creation. And see if that little 'I' can become aware of you, as if God is aware of you when you feel there is a presence, that something then being present to you also receives information about you without any fail, and without covering up. But also the acceptance of yourself as you are, as is being felt. And in many different ways that one, in ordinary life, comes sometimes to a conclusion, here I am and I exist. And I don't know why but I do and I know that. And I stand still and I go on and I stand still and I have realizations after another, opportunities more than enough, really to try at times and to be sincere about that kind of a way of wanting to try to live. But don't forget why - not for your ordinary daily existence - seeking the kingdom of heaven first, let all the other things afterwards be added. They will be added in time when you grow up, when you become that what you ought to be, what Gurdjieff calls harmonious man: a man in balance, a man with knowledge, a man with feeling, a man with an emotional depth, a man with a realization of the oneness of the totality of the universe, a man, within his heart, being subject to the benevolence of his All-loving Father.

Such things come up of course and you settle them in your private life; and you make attempts to Work and you bring such questions to Monday. What are the obstacles when you make such attempts - very simply you tell, because those who are there can tell you things, don't worry about them. You are interested in an answer. Never mind, you have to find an answer. And there is enough wisdom

around to tell you what might be the answer for you; and then you try, and you find out if that's the answer. And you come back again when you say it isn't, because somehow or other I don't understand it quite. And perhaps it has to be explained again and again and again. But after some time, when you continue to wish, your wish will be fulfilled.

You see, the accent of Gurdjieff, his particular way of writing or talking or whatever he has done in his life, was so completely different from being a--just a little bit of a guru: a fellow with a nice turban on his head and a toga dressed up for the occasion. He was a simple man who walked in his way on Earth, who didn't pretend, who was what he was, and you could feel it. Sometimes you could see it, sometimes there was a perception that you didn't know how you knew but there was something there that you say, such and such, that is a man and I believe in him because as a man he lives what he preaches. Gurdjieff said he is not a teacher, than only a teacher of dancing. Dancing is life in a movement, in a different kind of a way but in accordance with a certain law. It is a movement of man as he has to behave on Earth, but in accordance with a law of his understanding. And this is what Gurdjieff wanted to tell. He's not an author, he's not a philosopher, he is not anything you can put a little name on and then classify him. But you have to find out. You read the book. You find out. Be deserving of knowledge received. When you wish to be open to find out, then the book can talk to you; but when you want to be closed and remain closed, it doesn't matter if you read the book thousand times. The book can at times, when you are quite close to the impossibility of expressing your own life, open at that time the door; and although it is like a little pinpoint, it is sufficient to let light come through, and because of that it will give you hope.

Keep on Working and don't give up, and be patient. Sometimes it's a very

long road but so is your life and before you know what you really are, if you don't make enough attempts, you will find out that you have died.

Goodnight.

END TAPE

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